Release of information p 48 Project I.D. No. 200

NAME: Takahashi, Masao DATE OF BIRTH: 1894 PLACE OF BIRTH: Miyagi
Age: 84 Sex: M Marital Status: M Education: Junior High School

PRE-WAR:
Date of arrival in U.S.: 1913 Age: 20 M.S. Y.Y. Port of entry: Victoria, Ca
Occupation/s: 1. Hotel Bar (1 yr) 2. Cable Repairer 3. Canner (Fish)/Foreman
Place of residence: 1. Victoria, Canada 2. Seattle, Wash. 3. Los Angeles, Ca.
Religious affiliation: _____
Community organizations/activities: _____

EVACUATION:
Name of assembly center: None, but went to several internment camps.
Name of relocation center: Crystal City, Texas
Dispensation of property: _____ Names of bank/s: _____
Jobs held in camp: 1. Butcher 2. _____
Jobs held outside of camp: _____
Left camp to go to: Seattle, Washington

POST-WAR:
Date returned to West Coast: ½ year after the war ended (1946)
Address/es: 1. Seattle, Washington 2. _____
3. _____
Religious affiliation: _____
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 8/16/78 Place: Seattle, Wash.
Translator: Takako Ishida

NAME: Mr. Masao Takahashi

DATE OF BIRTH: 1894 84 years old

PLACE OF BIRTH: Sendai, Japan

YEAR OF ENTRY INTO THE USA: 1914, 20 years old

MAJOR OCCUPATION: Contractor and Forman for a cannery

CAMP: Crystal City

Date of Interview: August 16, 1978

Place of Interview: Seattle, Washington

Interviewer: Heihachiro Takarabe

Translator: Takako M. Yoshida

Q: We are collecting the memoirs of the Issei in America, their experiences and types of work they have done.

A: I'm getting up there in age and sometimes my memory is a bit fuzy but if I can be of any help, by all means I'd be happy to participate in your project.

Q: Thank-you very much.

A: My ears aren't too good so let me put on my hearing aid.

Q: What is your name?

A: My name is Masao Takahashi. My name is written in Chinese characters.

Q: Where were you born?

A: I was born in Sendai in Miyagi prefecture.

Q: When were you born?

A: 1894.

Q: Then how old are you now?

A: I am 84 years old. No . . . Yes, I am 84.

Q: What was your family like?

A: We had a small business in Sendai selling rice and such items, but we went bankrupt. So my father went to Canada. My rather sent for me and I followed him to Canada.

Q: How old were you when he left for Canada?

A: I was . . . There are 4 sons in my family and I am the next to the oldest. I was 9 years old when my father left for Canada. I left a year after my younger brother went to Canada - when I was 20.

Q: What was your father like? Was he a hard worker?

A. My father was what we called in the old days a rasozu - a policemen in other words. This is an old story but he was a policeman. My father was originally from Tochigi prefecture. He went to school and lived in Tokyo for awhile and then went to Sendai as a policeman. There he met my mother and they were married. My mother was one of two children in her family and when she married my father, her elder brother was very surprised. My family had very little influence in Sendai, but we were of a sumurai class...was very surprised...and they started into (a small) business.

Q. Your father quit his work as a policeman and...?

A. My father...this is such an old story...my father and mother lived in a rural district in Sendai called Furukawa for three years and he was a policeman there. (Unclear) He had 3 koku of rice and sold it. When my parents returned to Sendai...Tochigi prefecture is famous for its wheat...about that time the city put up a nichizan.

Q. The city put up a what?

A. Nichizan...where the soldiers (unclear). So, my father came into contact with an inspector for a American (commissioner). My father then started my mother in a liquor business and the shop did quite well. My father quit his police job and joined the American (wholesale business?) in Sendai. At that time there were only five or six inspectors to supply the soldiers with provisions such as rice and wheat and so being in contact with the office was quite successful as a rice dealer. However, my parents were not business oriented and ultimately failed in their endeavour. So, they went to Canada and I followed them to Canada. At the end, my father returned to Japan and passed away there...

Q. Excuse me, we'll talk about Japan a little bit more?

A. Alright. At that time in Japan, there was a rice sōba (market). In the beginning my father's business did well considering there was only five rice inspectors in the area, but my father being a bad businessman plus the increasing number of similar shops added to the bankruptcy of his business. As a result he

wasn't able to recover from his losses. He even opened up tow rice sōba businesses. He failed in this too, and came here (to Canada).

Q. What is a sōba?

A. Sōba is like a market, an exchange. It's a place which deals with rise and fall, buying and selling rice prices. It's similar to a stock exchange. There isn't such a thing now in Japan, but there is a red beans exchange market, a commercial trading company of red beans is a thriving business today in Japan. In other words., this business will buy stocks of red beans if they anticipate rising costs of this product.

Q. Oh I see. It's like a stock exchange.

A. That's right. In those days, stock exchange for rice was a flourishing business. My father was in this business, but he came to Canada because we went into bankruptcy.

Q. What was your mother like?

A. My mother was 42 when they came to Canada for the first time. We (the children) came later. My mother was a courageous woman...My father left her with business debts and other financial problems. She took care of it all by herself. My mother sold the house and property they owned and repayed the loan agent. This loan agent said he would wait on the loan repayment and suggested she borrow money from her relatives to start another business because her debts were so enormours. He also told her he would back her up in the venture. She just couldn't do this and refused saying, "You have been so kind to us. We just can't take further advantage of your kindness. Please take this payment of debts. It isn't as though my husband has passed away. He may return as a successful man again. I can't pay you all at once, and I have children, but I will pay all our debts. I will consolidate our (things) and pay you as much as I can." She sold all, our home, estate and property and cleared up our debts. My mother had to raise the four of us children all alone; fater was not only a bad businessman, but he was also unable to send money for our support. She raised four children all alone. She was really a courageous woman.

Q: What kind of work did your mother do?

A: It was a time of emergency for us, those days in Sendai. She took care of twenty to thirty brides and grooms. She bought and sold wedding clothes, altering them and so forth. She would fit the wedding clothes to one person and buy back the dress after the wedding; fix the dress for another person. She was in this kind of business. There isn't such a thing now, but she did well in those days, enough to raise the four of us. Her customers were quite well to do and we became friends with many of them. Because we were of samurai class in an emergency situation, we were able to develop friendship among them. That's how life was in those days. We were poor...my younger brother, a real hard worker, left a year before I did to Canada. He sent my father back to Japan and he remained in Canada, working very hard. He was quite successful at what he was doing, saved money and came back to Japan. He went into business in Japan (unintelligible). His wife also worked--she became a seamstress making clothes and she's still sewing to this day, though my brother passed away. She and her children are doing the work now.

Q: How many years did you go to school?

A: I went as far as the third year of junior high school and then quit. This was under the old school system.

Q How many years did you go in grammar school?

A: In the old days grammar school was for eight; no six years. I went for six years.

Q: Did you go for six years?

A: Yes, I did and then I went three more years to school.

Q: Did you like school?

A: No, I didn't. My parents kept insisting I continue my education but I resisted them. I didn't like school. I regret what I did now. As I look back, I've done a lot of embarrassing things because I didn't have an education. I made a mistake. I believe I would have been far more successful had I gone to at least through the high school level.

Q: What comes to mind when you think of your school days?

A: I never went to class. I had, who I called, a "Big Sister". My half-sister. She got married and went to live in Moruron in Hokkaido. When she opened a small restaurant there, I went there as a cook's help instead of going to school. I styaed there for three or four years.

Q: Was this after you finished school?

A: No, after I quit school, after working there, I came to Canada.

Q: Then, was this your mother's second marriage? This sister being a half-sister...?

A: Yes, my father remarried and my mother is his second marriage. My sister was the result of his first marriage.

Q: Do you have any other memeories of Japan?

A: About my father?

Q: No, about Japan. About your mother or just anything about Japan.

A: My mother...mny many things happened in Japan. My father lived togeter with his maid in Canada and such. At the end he failed. He attempted to get into other types of businesses to no avail. Mother has been living with my elder brother and his family. My widowed sister-in-law came to visit us recently and she told my mother "grandmother, you are some lady." I asked her why she said that. She said because whenever we gossip about other people, grandmother just tunes us out and pretends like she doesn't herar us. My sister-in-law thought that mother was just hard of hearing, but as soon as we start to talk nicely about people, she joins us in the conversation, so lively too. Mother will talk nicely about people but if its damaging gossip she acts like she's deaf. She;s some lady alright. My mother was a very interesting person. She never spoke ill of anyone.

Q: Did your mother go to school?

A: No, she never did. Whenever she needs to write a letter, she goes to a bank named Shitsuyōshi in Sendai and has the secretary write a letter to me. She's known some of the employees there for a long time. She has no education, but she's a very intelligent lad. My father had some schooling, but my mother never did. She

Q: Do you remember about some of your friends?

A: My mother's?

Q: No, your friends.

A: I came to Canada in 1913. In 1913 I went to Victoria since my younger brother was there. I worked in a hotel bar for a year. There is a cable repair liner docked at a harbor and repairs only those unmovable ships dealing with cable problems. This is where I worked for about a year or a year and a half. World War I started about this time. I was at ( ) at this time and started to go into Japan. When they came at (Seatlle Harbor? in _____). The ships would all line up and lay out their nets. It was very beautiful. There were about six or seven Japanese working on the liner as cooks, bellboys, and such jobs. That's what I was doing. When the war was (tokinau), and since it was a military port, I had to come to America to find a job. I came here (to Seattle). I stayed in Seattle for about a year and then I quit my job here and returned to Canada. There was a good opportunity for me here so I ( ) to come here.

Q: From Canada?

A: Yes, from Canada. Tha's why I ended up here.

Q: How did you make your way to Seattle?

A: There's a place called (Stevenson) in Canada where there are many Japanese. On the upper portion of the Freezawa River lived a man named Oikawa from Sendai. His family owned an island (_____). There was a man who was very familiar with the coasts around here who came here by ship. We landed on the Island, came to Wilianham, no it was Anaguart. We weren't ablt to return (Shimagura) during the war. We weren't able to return to Japan or go anywhere. I remained here the whole time. I returned to Japan ( ). I receved a permanent visa and then I was able to go back to Japan. I'm now a splendid...but being a Shimgura, one couldn't return home.

Q: To go back a little bit, how long did you stay with your sister?

A: Excuse me?

Q: You said you worked for your sister who lived in Hokkaido. How long did you stay there? Did you work at your siter's place before you came to America?

A: No, I fished with my father along the Skinnard River. We couldn't make a living from it so we came back.

Q: What kind of fish did you catch?

A: Salmon. Many people from Vancouvar went there to fish. Now people go fish by themselves, but in those days, we would be hired by ( ) and get paid by the number of fish (per can?) When there's a good catch, we made a lot of money, but we couldn't catch very many and so there was no profit for us. So, we returned and went to Victoria to work where my younger brother was living. We then boarded the (Manaeabler?) and came here.

Q: What was your younger brother doing?

A: My younger brother...that guy never changes. A distant relative named Kumagai had a laundry shop in Victoria and my borther took over that job. He worked there for a while and did well in the business. He never left Victoria, just stayed there the whole time and did the same thing from the beginning. First, he worked for someone, then he owned his own place. He stayed there from the beginning. He's my brother but we (aren't alike?). He did well, though, earned quite a bit of money and returned to Japan. (When he went to Japan he _____) Among all my brothers, this younger brother worked the hardest and I'm closest to him. But as I look back, I went to America and my grades weren't good and (I couldn't_____) but my younger brother... There was a gov't law which required all men until the age of 38 to (be trained in the military?) and my elder brother participated all his life. I went to America to work in the cable liner and earned 30 cents a day in those days.

Q: What cable liner?

A: The cable repair ship.

Q: Yes, yes, I understand.

A: I earned 30 cents. My younger brother sent (12 yen, 50 cents?) home every month. My sister-in-law sent home money every other month and I did too. We were poor so we alternated sending money home to Japan. We decided to send 15 yen instead. When I came to America, I wasn't able to send much home. But younger brother would send money home one month in his name and the following month in my name. He did this for three years. He did this for a long time, sending money every month. One month in my name and the other in his name. Before he returned to Japan he came to visit me in Tocoma at a hotel I was working in at that time. He came to visit me to say he was going home for a short visit. He said he wasn't too well physically. I told him to have a nice trip. I thnaked him for sending money home every other month for three years for me. He said "Don't worryabout it." I asked him why and he said, "I didn't do it for you." He said to me that Mother would be very worried about her two sons if only one of them sent money home and the other didn't. She had two sons in America nd she would have been very worried if only one sent money home.

Q: Going back to the time you were in Japan, did you go up to Hokkaido after you quit junior high school?

A: Yes, I went to my older sister's house.

Q: What did your sister do?

A: There was a construction company doing some work on a large mountain where my sister lived. Many construction companies were destroying this mountain to build the Seikojo factory company employing 20,000 people.

Q: What kind of company was this?

A: It was a munition factory for the military. It had a various famous companies headed by Yamamoto Masuji, the President who was then called the Industrial General. The company built a large factory there. There were thousands of construction workers to build this factory. My sister had a store near this area which sold rice, soy sauce and such items from Sendai. I contacted the Hashimoto Group of Sendai which had directly contracted construction workers to work on the project on the mountain. I contacted this large organization and went to Mororan in Hokkaido. My sister also had a restaurant dealing mostly with the contruction workers and I helped out at the store. And afterwards, I came to Canada.

Q: What made you come to America?

A: Well . . . my father was there. My father sent for me.

Q: Did you want to go?

A: Yes, I wanted to go, too. Even if I stayed home . . . . well, my brother had already left a year earlier. I didn't put too much thought to what I was doing. I wanted to come so I came.

Q: What kind of ship did you come in?

A: The ship . . . I came on Sanuki Valley. The trip too us 21 days. In those days, all the ships either landed in Vancouver or Victoria. We first landed in Victoria and then went to Vancouver. I still remember. There were three Japanese style inns in Vancouver in those days. I only knew of only two. I heard recently that the two inns connected themselves with a doctor of the immigration office and they automatically housed the detained. I heard that's how they made their profits. Maybe that's true. Ozawa owned the innes and I knew him. I wonder if such things really happened.

Q: Did you go to the immigration office?

A: Yes, I did.

Q: Was this in Victoria?

A: Yes.

Q: Did they check you there?

A: Yes, they did.

Q: What did they check you for?

A: Let's see . . . We neded what was called a misekin to land back in those days. We had to pay $50 per person, receive a physical and things of that nature. Some people would stay for as long as 3 or 4 days.

Q: How were you treated?

A: Fine. My father met me at the office. I didn't stay too long after we landed.

Q: Where did you meet your father?

A: Excuse me?

Q: Did you meet your father at the Immigration office?

A: Yes.

Q: You hadn't seen your father for 11 years, right?

A: Yes . . . from when I was 9 to 20 years old. Yes, 11 years.

Q: Were you happy when you saw your father?

A: Oh, yes. Yes, of course.

Q: Did you call him "Father"?

A: Yes, I did. My father . . . I can still recal . . . My father met me. I wasn't doing too well in those days, living like a (furudai). My father said, "Now, what are you going to do with your life? You must map out your life and achieve harmony within yourself". He told me to tell him my future plans. But I kept silent. I didn't

have any plans just then. He said to me "I'll pay our outstanding bills if you have any debts.." I said, "then what will happen?" He said, "you are weak-willed. I'm ging to take you back to Japan." "Take me home and what will happen to me then?,"I asked him. He replied, "I'm going to let you get a military training. You can stay for 3 years and maybe you'll become a man then. I'm going to take you back to Japan." I was in a tight bind. I didn't want to go back home. I went to see a man named Sasaki who was a member of a labor union. He talked with my father about me. He took me to meet the owner of Furuya, a well-to-do business in those days. Mr Furuya consented to be my sponsor and so my father left me in his hands.

Q: How old were you then?

A: I was 23 or so.

Q: What does "gureta" mean?

A: It means I wouldn't work very hard. I didn't go to school, I didn't work, I just wondered around in those days. I spent as much as I earned. Whenever I ran out of money I would work. I lead such a life. This was all before I married.

Q: Did you gamble?

A: No, I never had enought money to gamble. But I have gone to gambling houses thought. I had some association with some gambling bars. Although I never worked in one. I started to work at a cannery - a canner packing salmons and I became a forman there. Every year I took about 200 men - sometimes 50 or 100 - about 200 men consiting of Japanese, Philipino, and Chinese up to Alaska. Salary was very low in those days and it was difficult to hire workers to work in the saw mills. We worked together all year long. I contracted them to

them to . . . (Wll, in those days . . . strange things happened I would lend money) . . . I took the men to Alaska during the apring season - May and June. We would work in Alaska for 3 months then return. I used to contact workers at the gambling houses and we got along well. That's how I associated with the gambling bars. I went to Alaska every year for 20 years, from 1922 until the beginning of the WAr.

Q: So you did this the entire time?

A: Yes, that's right. Ath the end when I was coming home all of us, the Japanese and Italians were caught by the Immigration officers. I was checked closely, too. I told them that I came back to be with my family and children "I won't run away. Please, don't take me away today", I told them. They relaesed me and I went home. Then, the war had started already, you know. No, it was just at the initial stage of the War, very crucial times. I came home and some time later the FBI came and caught me. I was called a "dangerous enemy" and sent to a camp in Missouri. My wife and children remained in Seattle. Later, they were evacuated somewhere. I was pust in so many different camps - interened in many different camps. After going from one camp to another for 2 years, my family and I were reunited in Crystal City, a family camp. We stayed there for another year and returned to Seattle after the war.

Q: Will you please elaborate your experiences while working in the cannery?

A: We Japanese would go to the cannery from here and do all the cannery work. I was put under a case contract where I would be paid by the case. I was a forman - I received good pay, too in that days - about $1,000 (unclear). On top of this, I was paid by the case, like 50¢ a case or something like that. There would be 25,000

or 35,000 cases. There was such a thing as an over-case - the buyer contracts to buy 25,000 cases and we guarentee the safe arrival of that many and if we produce more than the contracted 25,000 cases, everything above the set number is a profit. In our good days, we got good profits - say about $10,000 or $12,000 - though I didn't keep all the money myself; I uaually kept half the proft, oh, about $6,00 or so. It was a good profit. Remember, $6,000 in those days is different from the same amount now, that was really good money in those days. Some people would only earn $55 or $60. Over-time work was working over 8 hours a day and the workers received 25¢ a case for over-time so peole gladly worked extra hours.

Q: You said $6,000. WAs this in one season?

A: Yes, in one season.

Q: How much did an average worker earn?

A: An average worker would earn about $50 to $60 a month.

Q: This is for 3 months?

A: Yes. We were guarenteed to work for 2 months, but wer usually worked 3 months. Not many people would go to work in places like the canneryso we had a lot of students working. We guarenteed 2 months of work. The men who worked for me then are now successful men. The manager of the Mitsui Corporation, Matsue, used to work for me while he was a student, from the time he finished high school through his college years.

Q: What months did you go up to Alaska?

A: The college studetns went in mid-June and returned in September. Just in time for school, It was perfect for students.

Q: So the men were in Alasak only once a year?

A: Pardon?

Q: You went to Alaska once a year during this season?

A: Yes.

Q: What were you doing the rest of the time?

A: I was busy collecting the men together during the off-season. I was quite famous in those days. I had enough things to do to keep me busy the whole off-season. I had an office there . . . and committed to my job. In those days . . . (unclear) I was getting into different kinds of things. I went to my office and dealt with my co-workers. I had a lot of work to do for the whole year. I didn't do anything but this work. This was when I lived in Canada.

Q: You said earlier that you lent money to your workers. . .

A: People didn't want to really work in those days so I would lend money to those who like to gamble and I would make a deal with them by getting them to work for me the following season. When I lent them some money I would make a contract right away, right then and there. Of course, there were some men who wouldn't live up to the contract and wouldn't come to work after I lent them money. There were a lot of different types of people. I was quite busy in those days. Everything was so cheap, so earning $50 to $60 was good pay. Men could gamble quite a bit on the money and would come with me to the cannery.

Q: How many men went to Alaska to work with you?

A: The largest group consisted of 200 men. The average was about 100 men. There were two groups who went to Alaska. The 2nd forman would take the first group - a group of 50 or 60 men and then I took the later group. We met in Alaska and worked together. We

went to a place called Kodiak. It was one of the two islands near (Algenra),called the Kodiak island. It ook us ab ut 10 days to get there by ship from here. It took 10 to 12 days. I took my group in early June. There was some snow right above my bunk house and this snow would melt during wor working season. A big (unclear) would bloom, as big as the thumb. The flower is bright red color that we could see after the snow melted. This plant would turn green and flower. During the 2½ months we worked there, it would go from red to green. The flowering season was only 2½ months. That's really very short season. During our stay, we didn't have nights; it was all sunlight hours the whole day long. The sun would be out and I could read the newspaper with the sunlight even around 11pm. In the Winter, there are no days, just the nights (unclear). I heard that it's changed with the tidle waves and earthquakes, but in those days there were so many shell fish just all along the shore. There were a lot of octopus; the White people don't eat them, but we Asians ate them often. There were plenty of octopus codfish. Fish were abundant in Alasaka. All we needed was rice and soy sauce and we could live there so easily for a long time. The natives there (unclear) and the Japanese had many similarities. Even the language was similar: the natives called tea, cha. This is going off the subject, but Kodiak island was such an interesting place. The port at Kodiak island is very narrow. On this side was quite wide; the airpost is located there now. From there you can get to an island called Waiki Island, an island filled with trees. There weren't any trees on Kodiak Island. There were many natives, well, actually half-natives - there were also many Norwegians and Swedes, predominately Norwegians and Russians and the

natives. There were many mixed bloods - you know with the Russian influences. Russians and Norwegians went there for fishing quite a bit. The natives are beautiful and built quite petite. Their religion was a type of Russian Catholic. One of the ministers there had (unclear). We didn't really listened to him,butthe Indians really payed close attention to him. I ddin't pay too much attention to him. If you didn't have a wife the minister would tell them to get and wife and they would listen to him. I went to a Roman Catholic, no Russian Catholic, funeral for a Japanese man. The Catholics would light up long thin candles (unclear . . .). There must be a way to hold candles. One of the worst custom of these Catholics is that the family kisses the dead corpse. I don't know kind of illness some of these people died from, but they kiss the dead anyway. I thought this was a horrible practice. The priest would say something (unclear), that's a Catholic practice, isn't it?

Q: Yes.

A: They have a cross, looked like a double cross. It was a cross with another bar across the vertical bar. Is that a Russian Catholic symbol?

Q; Yes, it is.

A: They had that cross. I saw a good tradition when I went to a Japanese funeral that many Japanese Buddhist or Shintoists attended. They were able to give their last rights to the dead in their own manner as the individual's religion permitted. I really liked the feeling I got from it. There was a beautiful mixed Indian woman and the priest told her she could do anything she wanted because she was part of nature, but he forbad her to take money or goods from people.

A young woman would give birth to a baby and in just a week this young woman would be palying at the pier. I wondered what had happened. There is a native church on the island of Woody and young women can leave their new born children at this church. Because the children are Indians, the Church is able to get money for them. The church raise these children until they are 18 years old. The children are sent to a boarding school in Partland called (Chomasar) school or something like that. When the children are 18, they can go back to their island. The young females are very free in those island. No one talks about some girl having a child or any such things of that nature.

Q: Were there any mixed children between Japanese and the natives there on the island?

A: Yes, there were. There was a man named Yoshida . . . well, this took place before my time, but there were a lot of sea otters in the area. The fur of the sea otter is excellent and so this fur trapper went to the islands to get sea otters and he ended up marrying a native woman and raised a family.

Q: What was his name?

A: The man's name was Yoshida. I would get lonely at times and would go visit him. I forgot where he originally came from, but he would call me and say, "Takahashi, it's a mistake to think that your wife is yours alone in these Kodiak islands in Alaska. On the other hand, another man's wife is not his alone, either. It's fifty-fifty. You have to have this kind of outlook to live in Alaska. That's the kind of country this is. Russians are beautiful people, too, but when they grow older they look like Italians, really big

and fat and loose their attractiveness. Sort of unsightly. Everyone went through compulsory education and so most people were able to read and write.

Q: What language did everyone use? English?

A: Yes, English. But, we also used a bit of Russian.(unclear) spoke Russian. The people were educated under the American system. People speak well and they sure talk alot; they could read and write, but they were not very intelligent. One of the good thing was . . . there was a real native Indian mother . . . you see, some people prided themselves in the whiteness of their chidren's skins. They really would say that out loud. When I was working in Canada, the watchman named Gus who lost his own son came to visit me. He told me how he missed his son, Tom, because he was shite, white as white paper. He regretted losing such a white-skinned boy. He himself was a native Indian and so was his wife. He knew the child was not of a White parent, but he was still elated because the child was white-skinned. Native Indians are strange.

Q: Were there any Japanese men who you took to the canner who married native Indians?

A: Yes, there were men who married native Indians. For examplem ost of the men had reasons for marrying native Indians. Some men were in the business of collecting furs of beaver, sea otter, fox and such animals. It would be a waste of money if they spent cash to buy the fur. The reason being that there were two fur trading stores in the town of Kodiak and if you wanted to buy fur you would have to pay $50.00 at the store if that's what it cost. If we asked to buy fur directly from an Indian he would charge you $50.00, the same as the price in the store. A fur trader wouldn't make any money by

buying fur for $50.00. If you pay $50.00 to the store (unclear). If an Indian tried to buy fur at the store the store would also charge $50.00, but if we went to the store, we could get the fur for $35.00. They would buy the fur from the Indians for $50.00 and sell the fur to us for $35.00. They shared the expenses so they didn't mind paying a little more money. Indians are strange. They don't have (unclear). When I hired young Indians to work in the cannery and pay them according to the case contract, people told me not to pay them all at once. I asked the people why and they said that if Indians have $100 they will feel like millionaires and won't work at all. They told me to pay the Indians a little by little. The Indians when they have money will order a lot of things at once and spend all their earnings. Then they run out of money . . . I went to visit my Indian friend, Yoshida's house, I heard his son ask his own wife, "Mary, what are we going to ear today" and she replied, "We don't have anything to eat." He would tell her to put a pot on the stove and then would leave the house. He got on a dirty boat and caught some cod fish, brought the fish home and prepared them for dinner. She cooked it in the pot, seasoned it with salt and everyone would dig in the pot with a large a spoon and eat directly from it. If there was no bread, they'd go without it. When they have money, they'll spend it all at once and when they finally run out of money, they go and ask for agovernment assistance. Indians really live strangely.

Q: There were Japanese who assimulated, right? Did they become like Eskimos. Did the Japanese assimulate into the life-style of the Eskimo Indians?

A: Yes. All the Japanese who went to Alaska became just like the native Indians. Some of the Japanese who married Indians would come over and I would offer my bath to them and they replied that they were fine as they were. They would just wipe themselves. They were like that. They became totally like the Indians. To divert a bit - Indian baths are very interesting. They bundle up logs like a gunny sack, bundle up about 3 logs together (unclear); they burn rocks and put the hot rocks into the bath and pour water over the rocks. They take a bath as the steam rises and wash themsleves. This must be good for the body - it's like the Turkish bath of the present day. I don't know how often they took baths, though.

Q: You call these people Indians, but aren't they Eskimos?

A: If you go beyond Kodiak Island, there are Eskimos, but . . .

Q: So they are Indians?

A: Yes, they are Indians anot Eskimos. I've gone to Eskimo country. Wenever we land on the warf, these Eskimos would gather together in large numbers. They don't really have houses - there would be a few houses and a church and considering all the hundreds of people gathered at the warf . . . there weren't enough houses for all of them. I thout it was strange. They lived in Eskimo caves. That's were they lived. Bears and (unclear) were quite visible. Alaska is an exciting place. Have you ever seen a glacier?

Q: No, I haven't.

A: A glacier is formed between tow mountains of solid snow and ice. These glaciers are formed over years and years, never melting. In Alaska, it's called ice pool; it's a game. You put a flag on your ice pool, build a small cabin and live there. The people gamble

(actually supported by the state) as to what day, what hour and what minute the flag would sink into the ice pool. People would put up 20¢,say,and large groups of people gathered around and stayed near the ice pool for hours just to see the results. If you win the profits are big. Some people really got carried away. Of course, it varies every year depending on the weather and the flag may drop slower or faster than normal. Live glaciers have river-like streams that flow for 3, 5 or more miles. If you go on an excursion trip, the ship will get into the harbor and blow its whistle. Grrrr. . . the whistle blew. Grrrr. . . This sound would create some ice to fall. The whiistle would continue to blow and at the end the ice mountains would fall and rush into the ocean. The ice would continue to fall into the ocean as the whistle blew. All one can see is the ice mountain sliding into the ocean. Huge icebergs would be floating all over the ocean. It's an incredible sight. Some of the glaciers were huge - as large as 10 to 15 miles with valleys of river all around it. On the way to Alaska you can see large ice mountains - hirusan. Hirusan are so large! In the mornings as the sun is rising, the sun would reflect on the glaciers and they would be all purple. The scenery is absolutely beautiful. You can see ice mountains along the beach on the seashore.

Q: What was the most painstaking ordeal when you were working as a contractor in Alaska?

A: I did everything dealing with the cannery business. Cannery business included unloading the fish from the boat, putting the fish on the conveyor belt, cleaning them, washing and cutting them up to put in the cans. That's how the fish were canned in the old days.

The canned fish then would go into a box, put the box in a pot, put a lid on on pot and cook it for about an hour and 45 minutes. Take the box out of the pot, pack the cans, lebel them, and then pack them in the boxes. We would then load the boxes on the boat before everyone came back.

Q: So, you did all the work from machine operations to the loading of the boxes onto the boat?

A: Yes, I did.

Q: Weren't there anyone else working the factory, then?

A: Some people would be working on the ships (unclear), but I did all the work on my end. I could do 10,000 cases in the beginning. I went to see (_____) and I saw they had tanks which held 18,000 to 22,000 cases. There were ten such taks. There so many ships. Fish got spoiled, you know. We had 2 machines which cleaned out the fish. The machine w uld cut up the fish and begin stuffing them in the cans. (_____).

Q: How many hours did you work a day?

A: Normally I worked 8 hours a day. The rest was over-time. About 8 to 10 hours a day. When a load of fish would come, I'd pay a lot of over-time pay to the workers. The men would work from early morning to late night. Some of us would work 10 to 12 hours a day, sometimes evern 13 hours. When I'd get exhausted I'd wake someone up and tell him what to do step by step and then I'd go to bed. There were many days I wished I could sleep in and sleep soundly.

Q: Did you have any days off?

A: Yes, we had holidays, usually Sundays off too. If some men worked on Sundays, they got payed over-time - double pay.

Q: What kind of recreation did the factory workers in the cannery have?

A: Recreation? Well, there were many things. Aside from the students, the men played cards and such things. The older men wouldn't play, but the middle aged men played a lot of poker. But, I would not allow any students to participate or get near the card tables. There weren't any men who gamble from the very beginning; the men usually got hooked by watching other men play. I told the young men that since they were students they could never go near the gambling tables. "Don't even go watch them play", I told them. There really weren't anyone who gambled from the very start. They got hooked by playing a little by little. They get the taste of gambleing and then they start this way, the men have hard time quitting. I was very strict about the students. Some men would start gambling on the way to Alaska on board the ship.

Q: Did any of the men do Chinese gambling?

A: No, not too much. They palyed mostly card games. On board the ship, the men would play chinese games. If we got on a ship where the conductor liked to gamble, he would ask a man if he liked to gamble and if he said yes, the conductor would say, "round up 12 more men. Let's play. I'm going to get your pay check." It's good (unclear). If you told him that you don't gamble, he would leave you alone, but if he found out that you did like to gamble, he'd win your whole pay check.

Q: Then, did the forman keep the pay checks for the men?

A: There's a man under the forman who (unclear) after he works.

Q: What is this man called?

A: He's called a Bon. He takes the rent of the gambling house. He's called a Bon. The word "bon" and "tera" comes from Buddhist terminology of ancient days. "Terasen" is like getting a commission of the profit from a gambling house. "Tera" means temple. "Bon" comes from the word Obon festival. I guess in the olden days, gambling took place in the temples and in the warlord's residence grounds. Gambling was illegal even in the old days in Japan, I guess. It was difficult to arrest men in the temples or in a warlord's private grounds. The government wouldn't do anyting if illegal activities were confined to private places. Commission from gambling is called "terasen". The word has derived from customs of the Old Japan.

Q: Were there any girls at the factory?

A: Pardon me?

Q: Were there any prostituties at the cannery?

A: Pardon me?

Q: Any girls there?

A: What about girls?

Q: Prostitutes.

A: Excuse me?

Q: Prostitutes..

A: Oh, prostitutes. No, there weren't any. There were hardly any girls in a place like that.

Q: There weren't any?

A: No, not at all. No females at all. There were a lot of females on Kodiak island, but we really lacked females where we were. Females . . . yes, that was a problem. There were some violent

incidents. Murders and such things.

Q: Over women?

A: No, over other thins like over work or ovdr gambling. I don't know too much about this, but many forman had to carry guns in those days. According to some people, a man would invite another man to the mountains and force him to dig a whole in the ground. This man would ask what the whole was for and the reply would be it was his grave. I heard also that some men would capture an Indian woman and would do all sorts of things to her. Yes, I heard stories like that. I went to Alaska by ship before I became a forman. It took me a month or a month and a half to get there by a scunner ship and many incidents occured on board.

Q: What kind of incidents.?

A: Murders and killings. Within a month some men would lose their one year salary through gambling. About a year before I quit, the union came into our business. We didn't have any case contracts after that. Things have really changed now. Now, people fly to Alaska. The workers are fed well; they get ince cream and living conditions are so much better now than before. There are only 2 men to a room allowed now. Pay is excellent, too.

Q: Where did the workers sleep in your days?

A: We had rooms, but each room held 5 to 6 men. The very first time I went to work, we had 12 men to a room and bunk beds were in 3 tiers. That's how we slept. Gradually conditions improved and only two men to a room was allowed.

Q: When did you go to work in Alaska for the first time?

A: In 1922.

Q: This is when you started?

A: Yes.

Q: You were still quite young, weren't you?

A: Yes, I was.

Q: You had a lot of courage to work in a place like that you your age.

A: We only had 12 men when I started to work at the cannery, but towards the end, we had close to 9,200 men.

Q: When did you quit?

A: I didn't quit until the War started.

Q: When the union came in what happend?Were you still a forman?

A: Yes. I worked for 20 years. The year the war started I was put into an internment camp and my worked ended.

Q: How did you get started on this job. What kind of connection did you have that put you in a job like this?

A: There were 5 or 6 contractors in Seattle in those days. They made deals with various companies and they made constracts with the businesses. I was the forman for the contractors and I hired the men. I went there every year. I was the only forman to go tothe Kodiak islands for 20 years. I had it easy. Some Whites would be scared of me.

Q: Why's that?

A: I dealt directly with the company presidents and directors so when the office workers who had been working there for one or two years talked to me they didn't want to offend me or saying anything wrong. I would act like a boss and took pride in what I was doing. I had it easy. I get up in the morning, take the workers to work and assign their various jobs, come home, eat, take a nap, go back and look over what was going on. If I worked, my boss would get angry.

He would say, "I didn't bring you here to work." All I did was to go to the office anf relaxed. I had fun. In the beginning, I had to pack 10,000 to 12,000 cases in a short time - I really worked in those days. I started working at 6:00am, coffee break at 9:00am, lunch at noon, back to work at 12:30; coffee break at 3:00pm. We canned the fish, put labels on the cans, pack the cans, and load the cases on the ship.

Q: Did you have another forman working for you?

A: Yes, I had a second forman and a book keeper.

Q: How many such people did you have employeed?

A: Pardon?

Q: How many formans worked for you?

A: If I included all the workers, there were 200 to 230 men.

Q: You had one bookkeeper, right? How many formans did you have?

A: Yes, I had one second forman. Funny thing was . . . Kodiak is an island. When we were busy . . . the cannery to the town was about 2 miles. The town was a busy place. There was a jail house and a dance hall in town. The dance hall was a wild place. The Marshall had full authority in town. I would go visit him whenever I was in town and he would tell me he had a busy night and that he had locked up 4 or 5 men in jail. I would ask him what he wanted (_____ ___unclear_____). I would take some of the men out of jail and take them to the cannery and make them work at the cannery for a day or so. I would then take them back into town. (_____unclear) I'd ften took half of the jailed men to work at the cannery whenever I went into town. Yes, those were the days.

Q: You said earlier that you knew some of the owners of the gambling houses.

A: Yes, I did.

Q: Who was the very first boss of this area?

A: The last boss of the gambling houses was my wife's elder brother.

Q: What was his name?

A: His name was Sugitani Kioshi.

Q: Who was the boss before him?

A: Ichikawa. A man named Ichikawa Hiroshi. The boss before him was the famous Yamamoto Kanekichi, a famous killer. He's passed away.

Q: Was he killed?

A: No, no. He died of an illness in Japan. He had killed 4 or 5 men n his life.

Q: What were the reasons he killed the men?

A: Well, there were a lot of power struggle with the organization. There are hierarchies within the houses.

Q: So the killings were results of inner organizational conflicts?

A: Yes. (unclear) struggle. Another reason that he killed a man was when he was boycotting (a private) gambling circle. He had caught a man gambling a this manner, so he killed him He also killed a man who got too rawdy in the club. Things like that.

Q: What was his name?

A: Who?

Q: The boss.

A; Yamamoto Kanekichi. He's the man who killed many people. The very first boss was from Tozayama - Yamamoto Sadai. He stabbed an American to death, this Yamamoto Sadai. He returned to Japan (_____). He then went to China and China was in a turmoil at that time so he went to Shangai. (_____unintelligeable). He returned to Japan on a

Japanese plane from China. He did some things around Wakayama. He then went to Singapore (_____) and attempted to capture ships loaded with vegetables, a regular pirate. He, Yamamoto Sadai, was very active around Singapore. At the end of the War, some of the men along the coast wanted to repay Yamamoto so they gave him some military ships, about 2 or 3 of them. I took a ship a romoved the military equipments and it was a lot of work. I as going to make a business out of it, but I didn't.

Q: Did Yamamoto unify the Japanese in America?

A: Yes, he did. He unified Los Angles. His territory was Seattle, Los Angles. L.A., Seattle and San Francsico were his major areas and the smaller areas were controlled from the bigger cities. He territory was large. Then later, Yamamoto Kinpatsu took over Sadai's territory, but Kinpatsu had a run in with some bosses in L.A. and it turned into a big fight. At the end Ymamoto was arrested. He was imprisoned in (_____) for a year, parrolled and returned to to Japan.

Q: When he fought with the L.A. gang, were there some killings?

A: No, no one was killed, but they fought furiously. Over 10 men from Los Angeles came up here and made some trouble. Yamamoto was imprisoned on an icome evasion wrap and sent to (_____).

Q: Who was the very first boss here?

A: Tozayama.

Q: Why did Tozayama return to Japan?

A: For some reason, he cashed in on his investments and locans and returned to Japan He united with (_____).

Q: What were bosses like in those days?

A: In those days, the bosses had education . . . Tozayama fled the mountains from an investigator and then came to Seattle and here he opened up a Club. Before he started his gambling club in Seattle, he had killed a man, Honmai, a boss in Canada. After he had been here for a while, he opened a gambling club. He didn't become a boss right away, so he went to Los Angeles. In Los Angeles there was a loud mouthed boss named Yamagashi and Tozayama got into a hassle with him and killed him. He then united Los Angeles under his authority. He was a short man. He and I used to play Gō and had alot of fun together.

Q: His club in Los Angeles was called the Tokyo Club, right. What was the name of the Club here?

A: No, the club here was called Tokyo Club.

Q: Ho, the club in Seattle was called Tokyo. Then, what was the name of the club in L.A.?

A: I really don't know. I don't remember.

Q: Some people say that these clubs carried prostituties as well. Is that true?

A: Excuse me?

Q: Females . . . Prostitutes.

A: No, they had nothing to do with prostitutes. None, at all. The clubs were only gambling joints. That's all. Prostitutes . . . those people spent money on them. Prostitution, gambling, and drug rings are not connected with each other in this country for the Japanese. In Japan that's not ture. The members of the Club in L.A. did open up a raffle ticket office in L.A., though.

Q: A what?

A: You know raffle tickets . . . the men started to sell phoney raffle tickets. That's about all, though. Unlike the rings in Japan, the clubs are not into prostitution and things like that. Only gambling The young people now days don't gamble, but if there were 100 men all 100 would go gambling in those days and they went to the clubs.

Q: Did the men lose all their money in the gambling houses?

A: Yes, they did. You just can't make any money . . . I guess places like that are made in such a way that we lose our money. Once you get in the place . . . It's psychological. There's an organization in Las Vegas where they will pay the air fare, hotel, food and even the moeny to gamble. It's a package deal which attracts company heads and people like that. A lot of Japanese have come on such deals. The Japanese would gamble pretty hard in Las Vegas. They end up losing a lot of money and go into big debts. The organization will then go to Japan and use hoods to get their money back from the Japanese spenders. This became a big issue in Japan. In Japan, a person does not necessarily have to pay up his gambling debts, but in America, be it Las Vegas or Reno, debtors are legally liable to pay thier debts. The gambling houses are backed up by the law. Not in Japan, that's not good. Problems crop up, I guess. A amn claimed he had payed his debts, but some other things came into the light and this thing became a big issue in Japan. Well . . . these gambling organizations which pay for food, hotel, travel expenses and even allow a client to gamble with the organization's money , well the customers inevitably lose everything. It's terrible. The richer men would lose tens of millions of yen. What a waste.

Q: Do you know Mr. Maehaji?

A: Who?

Q: Maehashi. Mr. Hajime Maehashi.

A: Maehashi?

Q: He was a club member here at one time, wasn't he?

A: Maehashi, no,I don't know him

Q: Do you know Uehashi? A Mr. Uehashi?

A: Yehashi? No . . . He lived here?

Q: Yes.

A: No, I don't know him.

Q: He worked in Tokyo Club.

A: Uehashi? No, I don't know him.

Q: Oh, I'm sorry. His name is Uetsuka.

A: Oh, Uetsuka. Yes, I know Uetsuka. No, he never worked here. He worked in Tacoma.

Q: I see, in Tacoma.

A: Yes, I know Uetsuka.

Q: Was he also involved in many things?

A: Well. . . he . . . well. . . there was a Chinese Tanaka, a Chinese man named Tanaka in Seattle. This man was really a (sakkusu?). At the end, Chinese Tanaka was killed by _____River. Uetsuka had something to do with that. Uetsuka had a wife who lived in Oakland and from there he went to San Francisco and finally ended up in Tacoma. He opened up a place called Kan. He did quite well in Tacoma, but now lives here in Seattle.

Q: (Unintelligle)?

A: (Unintelligible). This . . . were pretty wild in the Tacoma days.

Q: Did you fight?

A: Yes. But, I've settled down now, though. All in all . . . I often tried to wield my influence in the clubs. All in all . . .

I guess I was pretty wild in your eyes, no, in anyone's eyes. As a human being I was (unintelligible because of overhead plane noise). There was Yamamoto Sadi and then there was Yamada, the head of the club here who died of the atomic bomb in Hiroshima. These two men were notorious. The res, well . . . These clubs, the gambling, it's no good. I'm embarrassed to think of my past, what I did with my life. I really acted like a big shot when Yamamoto Kinpatsu was alive. I used go around say "Hey, you" to the prestigious company presidents. I really tought I was something big in those days. I walked around (unclear). I'm embarrassed now to think about what I was like in those days. They wouldn't pay us any attention, but we just made more noise, then. Things have really changed now. Where Maynard, K-Mart, Shakeys and supermarkets are now located is where all the gambling bars were located in the old days. The old places have all disappeared. When we weren't working in the cannery and didn't have a job, we all got together and played cards there. About 2,000 men went to work in the canneries in one year. Things have completely changed. We used to talk about the old days, but now, there's noone to listen. We gambled . . . now . . . In those days. . . when I was young I would go to the club to (_____) and gamble. When the times were good, the gambling places were not crowded, but when things weren't good the places becme booming. The reason was because when times are bad men would be so determined to make money when they didn't have money and that's how they lose the little money they had. When the economy is good and the salary is high, the men don't gamble as much. It's just like the race track betting. There are more customers when the economy is bad than

when the economy is good. People feel compelled to make money in this manner.

Q: How was you finanical condition in those days? Bad?

A: Well . . . when the times were hard and we were in a depression, there wouldn't be any jobs so 12 or 13 men would come over to my house. They would come and eat at my house, have some good times and then go home. They didn't have a job and there weren't any where else they could go so they just came over to my place.

Q: Did you go to Alaska anyway during the Depression?

A: Yes.

Q: Did your salary go down?

A: I had a set salary from the company I was working for. If I agreed to receive $1,000, I would get $1,000 from the company. Later, I would also get money from my contract cases as well. During the good times, I earned quite abit of money. $2,000 or $3,000 was a large sum in those days. The money value isn't like it is now. A meal cost only 30¢ or 40¢ and one can get full on it, too. Even in Las Vegas, a meal would cost only 30¢.

Q: So, the depression didn't affect you too much, then.

A: No, the depression wasn't so harsh for us. Fro me . . . I didn't have extreme good times, but neither did I have extreme hardships.

Q: When did you marry?

A: Let's se . . . 19 . . . around 1920.

Q: Did you marry right after coming here?

A: No, I came to Canaada in 1913 and came here in 1914 . . . so it was about 6 or 7 years after I came to Seattle.

Q: Did you marry after getting into the contract business?

A: Yes. No, before I began. I worked in a saw mill in Los Angeles a

year before I started in the contract business. My wife began a barber business after we returned to Seattle. And I started in the cannery business.

Q: Sho introduced you to your wife?

A: Gee, who did introduce us . . . ?

Q: Was your marriage a "love-match"?

A: Oh, yes, that's right. I knøew her brother. That's how we met.

Q: How many children do you have?

Four. I have one daughter . . . she appeared in the newpaper recently. All four of my children graduated from college, but none of them was supported by me while they went to school. All four quit school in the middle of their education, earned money or got married, returned and graduated from college. All of them put themselves through school until they graduated. My 3rd daughter wanted to quit school after going for 2 or 3 years, but we encouraged her to continue. She told us not to worry that if she wanted to go to school, she would. At that time, she married her present husband. He received a GI Bill and completed his education while she worked. She then returned to school and graduated. They went to Guam Island for a year and took their one child with them. She worked there and went to Japan for a visit. I joined them in Japan and we stayed together in Japan. When they cme back to Seattle, they both returned to school, leaving their child with us to car for him. They graduated with a teaching credential and taught for a year, but they quit. I don't quite understand what they were doing, but it had something to do with teaching Nisei and Sansei about Asia. They became their own bosses and had 5 or 6 employees under them. They did this for 8 years. Druing this time they earned another credential and became

principals of a school this year. They are both principals now. It's rare to see both the husband and wife as principals and so they appeared in an article in a newspaper.

Q: When the War started and Peral Harbor was attacked, how did you feel?

A: The war . . . I was a waiter in a restaurant when the War began. 1918, right? in 1918 and 1919, I was a waiter in a restaurant.

Q: When World War II started . . .

A: Excuse me?

Q: When W.W. II started . . .

A: No, that wasn't when World War II started.

Q: Yes, it was the beginning of World War I.

A: Yes, World War I. I was a waiter in a restaurant then. I then became a bus boy in a White family. Druing the summer I went to work in the cannery. I switched jobs frequently in those days.

Q: Well what about World War II. Remember when Peral Harbor was attacked? How did you feel then.

A: I was working in the cannery at that time.

Q: Were you surprised?

A: Oh, yes, of course I was surprised. I had gone to the cannery and when I returned,that's when I heard about Pearl Harbor.

Q: What did you think would happen?

A: Well, I was very Pro-Japan so I felt Japan would never lose. When I was dragged off to the various camps and I heard anyone spoke of Japan losing the war, I would fight them. I was very Pro-Japanese. There was a man nemed (kambetikichi), a little slow witted man who worked in a factory that sent scrap iron and he was very active in the anti-war movement. This man was quoted in a Christian newspaper as saying that the War was not the "Crusades". I got very angry. I told him,"What do you know, you (kanbetsukichi). The

war is considered a great war in Japan and who are you to say it's not?" I fought with him over this. But, now at last as I look back, this past war was not the Crusades for Japan. It was (unclear). Japan didn't have to join the war when it was (_____). Japan was totally defeated by America, but, you know, there's no such thing as a Crusades. It never entered my mind that Japan might loose the war. There was a man named Sawada, George Sawada, who I knew in Cananda. He was studying medicine in those days and he would come over to Maynard's place and ask me, "Boss, what do you think of this war?" I would tell him, "what do you mean, what do I think of the war. There's no way Japan could ever lose." When I told him this he said to me, "but, Mr. Takahashi, some people say America is far superior than Japan and just by one person claiming Japan is modern during the time of war doesn't make it so. I don't think you can rightly sat that. I think this war is dangerous for Japan." I replied, "waht a stupid thing to say. Japn will never lose the war." But, alas, I was the ignorant one. He unfortunately had to go into the war even though he hadn't graduated from school. Because he was in the medical field he was in a really dangerous area and when he got ou of the tent to go see a (senryō) he was shot. Yes, he died. How very unfortunate.

Q: How many days passed before the FBI came to take you away?

A: Excuse me?

Q: After how many days later did the FBI come to take you away?

A: Let's see . . . I went after the second time . . . The FBI came for the first time around the 21st and they came to my house a month later; oh, about a month and 3 days later they caught me. The FBI started

to go after people about 3 or 4 days after Pearl Harbor. Then, after a month later, they caught me.

Q: Where were you taken the first time?

A: To the immigration office. I stayed there for a month.

Q: Then what happened?

A: I was then taken to Missouri . . . no . . . yes,then I went to Louisiana. I was taken to so many palces. At the end after a year and a half of going to one place after another, I was reunited with my family in Crystal City, Texas.

Q: Where were your family members before Texas?

A: They went to . . .

Q: To Minidoca?

A: no, not to Minidoca. What was that place called? . . .

Q: Tule Lake?

A: Tule Lake . . . maybe it was Tule Lake.

Q: How old were the children during that time?

A: My eldest was 9 years old. Yes, 9 years old. The youngest was about 3 years old.

Q: Did you have children right after you go married?

A: No. My wife had miscarriages with 6 pregnancies. So my children were born much later. All of the first 6 children died before birth and we started with the 7th child - the 7th child was healthy.

Q: All your children must have been small at birth.

A: Yes, they were.

Q: Your wife must have had really some hard times after you were taken away.

A: Yes, I'm sure she did. Our eldest was only 8 or 0 years old so she must have suffered quite a bit.

Q: Who helped her?

A: Pardon?

Q: Who helped her? Helped her during the evacuation ?

A: Everyone had to be evacuated at the same time so no one helped her Our Italian neighbor helped her some.

Q: What a lot of work for her. You must have been very happy when you saw your family in Chrystal City.

A: Oh, yes! Chrystal City . . . The people in the camp with me knew more about the thing than me. Young people, girls and boys, came to announce the new camp arrivals. Everyone bagan to shout and sing loudly, "Nyoto kai no Sora" in fron of the hall. The new people came by bus and we welcomed them by our song. The first person I spotted was Kazu and then someone called, "Papa, Papa" and I called to him, "where's Nobu?" The big boy who I thought was Kazu called out, "I am Nobu." I had thought he was Kazu; I mixed the two up.

Q: You hadn't seen them for two years, right?

A: Yes, I hadn't been with them for 2 years. I hadn't seen them since they were in the kindergarten. My youngest child started to cry when he saw my face - didn't remember me.

Q: How long were you in Crystal City?

A: We stayed there for some time - about an year and a half. Even when we had our release from the camp, we couldn't leave because we didn't have a home to return to. And, having children made it more difficult. We finally bought a house on 21st Street, a very dirty house, and so we finally left the camp. There weren't any commercial airplanes in those days, so we had to take the train. Our ride was so long! A lot of soldiers were on the train with us and in the beginning they made us very uncomfortable. But, some of the soldiers gave us their seats so our children could sit down.

The waiter came to get us for our meals, too. They were all very kind to us.

Q: Were you still in Crystal City when Japan lost the war?

A: Yes.

Q: How did you feel?

A: I was extremely dissappointed. There were some who wanted to return to Japan after the war. I told them that to go home to a defeated Japan now at this time didn't make any sense. They got angry at me and said, "what do you mean we lost!" They had an attitude as though Japan had won. But, I told them I believed we didn't win, that we had lost. I said to them, "in this modern world, why would all the newspapers write that Japan had lost the war if we really hadn't?" They told me, "because you say things like this, that's why people talk badly behind your back." They were stubborn and I too, was hard-headed. Well, at the end . . .

Q: Did you feel like you wnated to return to Japan?

A: Yes, we made plans to return.

Q: You, too?

A: Yes. However the man who lived in the same hous . . . In Crystal City, two families lived in each house; we were separated by a bathroom in the middle. Matsui, who is still alive, lived on this side of the house. Matsui from Hawaii was in the banking business in Japan. I went to him for advise regarding our plan to return and he said, "I have some unearned assets which my father left for me, so I can survive well enough if I return to Japan. I won't have any problems surviving, but the road for me to follow is to stay in this country and endure the circumstances here. It's not to return to a war-torn Japan." We talked openly and frankly with each

other. I listened to him with an open mind. I began to reconsider and felt that perhaps we should remain in this country. I talked with my wife and the older children. They said that since we are all Japanese, we needn't fear our survival there. My wife said, "let's go home to Japan". I agreed with them, too, but I still felt we shouldn't go home. I asked my children again and they said, "We don't know. We'll leave the decision up to you, Papa. We'll follow your decision and do as you ask, Papa." So, I finally decided not to return to Japan. In retrospect, I believe it was a good decision. Had we returned at that time to Japan, we would have gone through many hardships and pains. As I look back . . . we all participated in the War, you know. You weren't born yet, were you?

Q: Yes, I was. I was in Manchuraji during the war.

A: You were born already?

Q: Yes, in Manchuria.

A: Manchuria? Oh, you must have gone through some hard time, then.

Q: Yes.

A: Oh. The people involved in the evacuation form Manchuria must have gone through some really rough times. I heard that the women were really treated horribly. The unfortunate ones were caught and were left to the mercy of the Russians.

Q: Yes, my uncle was such a case.

A: The prisoners were sent to Siberia by the Russians.

Q: What kind of memories do you have about the internment camps?

A: Internment camps . . . those places . . . the internment camp in Crystal City was good. Those of us in Crystal City had a big store that we could do our shopping. We received coupons, in exchange for realy money - they gave us a book of coupons and we shopped at the store with the book. We could buy all our necessities. When

we ran out of money, we told the office and they gave us these books. I worked at a meat shop for a while and the meat was rationed out 4 or 5 times a week, fish was distributed once a week, we had something distributed every day. We received 2 eggs each day. They gave us fruits to each person and also did our landry as well. We could even get tofu. The camp had a school from elementary to junior high school levels. Moreover, after school these young boys and girls would get military drills. We were all very patriotic and had activities to fortify this. We would hail to the Emperor and the Japanese Imperial military forces and sang songs in their honor. We had bugle calls, after sunrise and sunset every morning and night. Crystal City was extremely good place to stay. We had milk everyday - milk was distributed to us. We had an ince box, not like this one here, of course, but they provided us with ice. We had a bathhouse at each block. We had oil stoves and could get as much coal oil as we needed. It was a very good place to live. We went to (_____) hut as soon as we arrived in camp and the place was furnished with everything from towels to dishes. They gave us everything. Those camp members who had come earlier showed us everything, they made beer and for a week they came to our house to take us to the cafeteria for every meal. We were shocked. There were females in this camp and worked as saitresses. We were all shocked at this. The food was delicious. We had "tai" fish, a large Mexican "tai" fish which they served as sashimi. Oh, that was so delicious. We were shocked to be able to eat such delicacies. The camp also had a clothes shop and we could buy the clothes we needed with the money they provided us. We could buy such clothes items as an overcoat. They also gave us a bit of cash and we could buy whatever we wanted

at the camps run by the Japanese. The Crystal City camp was really a great place.

Q: Did you have to cook in your home?

A: Yes, we prepared our own meals. The new commers were allowed to eat at the cafeteria for about a week until they got used to the life in the camp. We cooked individuallyand since I worked as a butcher my children told me not to bring home weiners and hambergers. We had such a variety of meat to eat. The camp had schools, barber shop, shoe repair shop, we had everything we would ever need. There was a grammar school and junior high school and on top of this a person could take calligraphy, poetry writing classes - anything one would want to learn. We also had movies, Japanese movies once a week. We also saw German movies. We could see movies three times a week . . . no, three times a month. Crystal City had excellent facilities. We were rationed out bacon and butter. The guards at Crystal City were jealous of us and told us how difficult it was to buy food items like bacon and butter on the outside. We were in the camp, though. You see, we were treated similarly as the the Army by the American government. The army had first priority for food items, say bacon and butter, and after the Army had what they wanted, then the remainder were rationed out to the general public. It was difficult for the people to buy even bacon or butter. But, we were provided with bacon and eggs.

Q: What is your hobby?

A: My hobby . . . I play Go. I also like to read.

Q: Did you play a lot of Go while you were in camp?

A: Yes, I did. There was a Japanese-Hawaian who was a 3 level Gō

player and I palyed with him often. My eye sight isn't too good now so I don't play Go too often recently. I like go very much. Crystal city was a good place to live. But, the place was so hot! It was really hot there. Were was a large cement pool with an adjoining shower. I would shower before I went for a swim and swam with everyone there. After I was done, I would wash my feet and head for home. By the time I reached my house, the towel would be completely dry. We had fruits every day - one fruit per person per day. We had butter, sugar and other items we needed. Many of us made wagons for shopping by putting wheels on crate baxes. We would pull the wagons behind us, to to the canteen and buy what we needed. Yes, it was a good camp. We could even get sweet potatoes, miso, soy sauce, anything and everything we wanted. The Japanese good, that is. They treated us well.

Q: When did you return to Washington?

A: Let's see . . . about a half a year after the war ended.

Q: How did you find a house?

A: Pardon?

Q: How did you find a place to live?

A: There was a Buddhist priest name Ichikawa in the same camp as us. He left before us and we asked him to look for a place for us. He found a home previously owned by a Japanese family named Kogaido and although it was a dilapidated house he told us about its availability so we decided to take it. We then left the camp.

Q: Didn't you have some money saved up in the bank before you were interned?

A: Padon?

Q: Savings.

A: Oh, savings. I didn't have much cash . . . the bank . . . the savings

. . . I left all my money with my wife before I was taken away. The FBI men would allow men to carry only $10. I left the money with my wife. I was caught by the FBI and taken to the Immigration office.

Q: Didn't you have money saved up from you business? A checking account or something? All your money taken away or di you get your money back?

A: I gave all my money to my wife.

Q: So, you got your money back?

A: I gave all my money to my wife and kept a little spending money.

Q: Didn't the government take your savings away?

A: No, they didn't. Our money was not taken.

Q: What happened to the furniture?

A: Pardon?

Q: What happened to the furniture in the house like sofa and tables?

A: Gee, I don't know. My wife stayed behind for several months after I was taken away. I don't know what happened to them.

Q: What did you do after you returned from camp to Washington?

A: I started a grocery shop with a fried after we returned to Washington. We started a small grocery shop. We were in this business for a year or a year and a half. Then . . . well, there weren't any entertainment facilities for people at that time. People just hung around the station getting drunk, so we decided to open a large billard hall on 6th Ave. Though it was a bit dark towards the back room, which wasn't very good, but the customers played cards back there. We opened that place up. Then I got together with a man named Kumamoto, a man who was in the same internment camp with me. He was in the movie distributing business in Los Angeles. I promised to work with him. We were the first ones in Seattle to

show Japanese movies right after the war. We did this for a while.

Q: What was the name of the moview theater?

A: The real name was Seattle Kinenmatsu, but (_____) so it was called Beacon Kinenmatsu. We showed movies for sometime on Beacon Hill. I quit the movie business. I showed Japanese movies at (_____). So, I was in the Japanese moview business for a long time.

Q: When did you retire?

A: Around 1972.

Q: What kind of movie business were you involved in?

A: I would acquire the Japanese film and show it in the theater.

Q: Did you own the theater

A: No, I leased it.

Q: Was the theater pretty popular? Did you have many customers?

A: Yes, the business faired well. Because the business did well, I was able to go to Japan three times.

Q: Did you sell popcorn and soda in the theater?

A: Pardon?

Q: Did you have popcorn and soda on sale in the theater? Did you do the selling yourself?

A: Yes, we advertized trhough the newpaper and by posters. We don't use the posters too much now. There were a lot of work involving the movie theater.

Q: Were the movies shown every day?

A: No, on weekends only. Friday, Saturday and Sunday.

Q: Did you have any other business? What were you doing on Monday, Tuesday, Wednesday?

A: Oh, I bought a machine and showed movies in the surrounding cities likePortland and . . .(unclear) . . . I went to various places.

It's pretty rainy in various places. I've done many things in my life. I also got involved in the cannery business since I knew quite a bit about fish. I got hooked up with a firm in Vancuvour. We canned pickled perch. We didn't make too much money on the venture, though. We had perch, salman and canned them in Bringingham. As I look back, I see so many mistakes in my life. Where is your Church?

Q: In Sacramento.

A: Sacramento? Sacramento. There are two Japanese areas near there and they're young communities, right? I've been to Sacramento. There are quite a few Japanese there, aren't there?

Q: Yes, there are.

A: I knew a family there. What was their name? . . .

Q: They go to the Buddhist Church in Sacramento.

A: Oh, I see. How many Japanese are in Sacramento?

Q: There are about 8,00 within the city limits.

A: That many, huh?

Q: If you include those in the outlining areas, there are about 15,000 Japanese.

A: That's quite a lot. There are more Japanese there than in Seattle. But, you know, the number of Koreans have really increased recently.

Q: You are the first person who has been in Alaska that we've interviewed. Thank you very much for sharing your unique and interesting experiences with us. Many college students will be reading this. We don't know exactly when, but we are planning to translate these interviews and compile a book for the students to read. In order to compile this type of book, we need your permission to include your interviews. May we have your consent and sign this paper?

A: Alright.

Q: Is it alright? This will mean we bought your memoirs for $1.00.

This is merely a formality. May we have your permission and sign here? . . . Thank you very much.

A: I'm sorry it was a boring story.

Q: Oh, no, not at all. Your experiences will be a valuable contribution for our book. I'm very grateful. I'm sorry tis is such a small amount but please accept this $1.00 as a mere formality. It's only a formality. Thank you very much. You must think of you past frequently.

A: Yes, the past . . .

Q: When you do think of the past, what time in your life comes to mind?

A: Well, let's see . . . when I was in Alaska I was fasinated by whales. Huge whales rise up like this anf all flat into the ocean. I don't know much about them, but . . . in Alaska there are so many varieties of fish. We would go to (____) on Sundays and there would be oh, so many fish. When we tried to catch them on this side, they'd pour out on the toehr side. When we tried to catch them on the other side, they'd pour out on this side. There were so many fish. There were trout,(unclear), and other kinds of fish. When I went to Kodiak, the city, a man recognized me and called, "Where are you going?" "Just on a walk," I would shout back. He'd say, "stay and have some fish." I asked him what good it would do for me to eat fish. He said actually he wanted me to do him a favor. He asked me to take the gunny sck that was nearby and scoup the fish in it and take it home. When I went there, the river was about this big and it was a lot of trout about this long.

Q: About 12 or 14 inches, isn't it?

A: Yes. I used a wooden scouper that was nearby and I scouped the trout and brought them back home to eat. I tell you, Alaska is a

huge country. Next, we gathered some boys and made a nice camp fire. We would go to the river and one of the boys cried out, "there aren't any more fish. There aren't any more." Another boy was near another part of the river bank and he cired out, "her they are. Here they are." Some funny things happened whenever we went on a picnic. We would go to a bigger river for a picnic. The cook would be cooking over there, another man with a frying pan would be frying and then about 4 or 5 men would be over here catching fish and hava great time. The people would be catching fish all over the place.

Q: Fish were that abundant there?

A: Yes, not many people went to that river. Indians acted a little differently from the rest of us. They would borrow a boat, fish nets from our company and would go out fishing. After their catch, they'd bring the catch over to us and I would count how many fish and shell fish they had caught, and I would give the Indians a receipt for the fish. The Indians sold every one of their catch to us. I would count how many they had and they would sell them to us. At the wend when they were about to go home, they would ask for a fish to take hom. The company would beive the fish to them, of course. The Indians sold all the fish they caught and would receive a fish on their way home.

Q: What did the workers in the canner do about meals?

A: Pardon?

Q: What about the meals for the cannery workers you took to Alaska?

A: We had a cook. We took a cook with us and he cooked for us in Alaska. We took Japanese food with us . . . even American foods for that matter, such as chicken. We took tens of chickens. We bought

3 or 4 live pigs in Alaska, fed them and fatten them up for slaughter. We had a cook and about 2 or 3 cook's assistants.

Q: You were a big shot weren't you in those days?

A: Well, in those days, yes. Yes, I was doing well in those days. I had 2 or 3 helpers always with me who took acre of my luggage and things like that. In Alaska, I really didn't work at all, just acted like a big shot . . . Is Sacramento pretty hot?

Q: Yes, is is. Were there many people who you knew that married Indians and settled down in Alaska?

A: I didn't know many, but there were some. Indians are . . . you see, we're sitting here eating, right? Well, Indians would enter your house quietly without knowcking and will sit right next to you and gebin eating with you. They don't say a waord - don't say, I'm going to ear or may I eat or anything of the sort. They just eat. This is common sense for the Indians. There's something interesting also . . . if you're not doing well, the Indians will help you . . . will take your children out for the whole day . . . so there are some good characteristics in the Indians.

Q: Food in general must have been abundant in Alaska.

A: Pardon?

Q: Could you catch fish and such things right away?

A: Oh, yes. The only bad thing was that the Indians don't eat greens, you know, vegetables. Only the very open-minded Indians would eat vegetables. Not eating vegetables - that's not very good. But on the other hand, the Indians would bring bucketful of seagull eggs. They ate a lot of seagull eggs. I've never eaten them, though. They also eat porpoise meat - bright red meat. We called it "ume buta"

(plum port). I've never eaten the stuff. The Indians also eat octopus.

Q: How did they prepare octopus?

A: The Indians skin the octopus completely and do not eat the suckers, but I eat them. White people don't eat octopus, but Italians do. People sell octopus in the markets in Alaska.

Q: Did they eat shell fish? Did the Indians eat shell fish?

A: Gee, I don't think they did. I've never seen them do so.

Q: But, you and your men went to clam digs, right?

A: Well, of course. There were crabs there, too.

Q: I guess then you didn't have to buy too many foods.

A: Yes, that's ture. All we needed was miso and soy sauce. They love to drink, you know, beers and wines. The old law forbid drinking for the Indians, but they can drink legally now, right?

Q: Yes.

A: Anyway . . . Indians are quiet people They like Japanese. They asked me if Japan was bigger than Ketchkan.

Q: What did they ask you?

A: They asked me if Japan was begger than Ketchkan, the very small town. Washington Lake is a large lake and I was wondering if Lake Biwa in Japan was smaller. WEll, I found out that there's no comparison - Lake Biwa is so much larger. I went to Lake Biwa and saw it for myself. Lake Biwa is at least en times as big as Washington Lake.

Q: How many times did you go back to Japan?

A: Three times.

Q: All after the war?

A: Yes.

Q: Did you ever go back before the war?

A: No, I never did.

Q: Do you remember any discrimination or blatant racism by the Whites?

A: Gee . . . Well, before I was married some White children called me lewd and a Jap. I don't remember ever being a direct receipient of racism personally. In those days whenever a Japanese was caught by a White we would be called (unclear). I've heard people say (____), but I've never personally experienced direct racism. But, now it's so different. When the Japanese come here to this city, no one stares at them.

Q: You are originally from Miyagi prefecture, right?

A: Yes, Miyagi.

Q: Miyagi prefecture. Was your life here very interesting?

A: Yes, I never had to worry about raising my children. I just did what pleased me. Nonetheless, my children are very kind to me now. I'm vaery grateful. I'm very grateful. I don't remember ever being dedicated to my family. Really. I did whatever plesased me. I tell them that I'm grateful for all the things they do for me now. I really am. I didn whatever I wanted to do. I'm very grateful to them.

Q: Where is your wife now? In the hospital?

A: She's in a rest hom now.

Q: When did she go into a rest home?

A: Almost a month now. Sje was in the hospital for two weeks and then she went into the rest home. She's been with me for so many years, I wish I was able to take care of her. She can't even go to the bathroom by herself and she is on a different diet. It's difficult. Then, I might get ill too and that won't do any good either. My children told me, "what if you get ill too by taking care of Mother."

I guess that's true. Only if she was able to go to the bathroom and be able to get in and out of bed. I'd be more than happy to nurse her. I'm telling her to work on these things now. I'm 84 and my wife is 77 and we've had a long life. Then again, it's not time for us to die either. I'm waiting for my wife to get well. But, you know, Reverend, money, no matter how much you save it up, I really get the feeling money isn't worth anything. Ishii to this day talks of money, money and more money. He'll have saved a lot, not spending it at all and he'll take it to his grave. Will his children be happy of the inheritance? No, not really. My son, Nobu, takes me to the race tracks and though I know its not a good place to go I like it. My son says that so long as me and my wife are happy, we should continue doing what makes us happy. He said, "I don't want to remember you two having sad, hard-lived faces. I want to remember the happy, joyful faces." So, I've been telling my children that as soon as Mother gets well, I'd like to spend the little money we have saved up and really enjoy ourelves. My children will not be especially ahppy if we left any money. It isn't as though our children won't have a funeral service if we do don't leave money. Moreover, we don't want a large funeral. I really believe we don't need money. No, not at all. Of course I won't throw it away. The two of us will spend it. That's what we've been saying. My children are so kind to us. My children takes care of everything. "We'll take care of it" is what my children tells me. I've had 2 operations and now my wife has been in the hospital and my children take care of all the financial affairs for us. They never complain. They visit their mother, bring meals to me, go here and there. They are very nusy taking care of us, but they never

complain. I had a cockroch problem a little while back and so my children came to get rid of them. The younger and older daughters came and told me to go to their house and stay there for a while. They cleaned the whole house. They packed up the ediable foods so they wouldn't get contaminated and fumiaged the entire house. Afterwards, they arranged the furniture in their original palce. Two or three days later, their mother was rushed to the hosptial. They didn't complain at all about how busy they were or anything. They are so kind to us. I'm very grateful to them. There's one thing I'd like to say. Please listen. When I had my last operation - my stomach operation - all my children came to see me. My son from New York and my eldst from Singapore (she and her husband are students on a scholarship to Singapore, actually to Asia, they went to Japan, Southest Asian and then to Singapore). Actually, it started when I went to their farewell party, my stomach started to irritate me and I wasn't able to eat. I didn't ache or anything. I just vomitted everyting. This daughter took me to the hospial and got some medicaton and that was all. My daughter and her husband left for Singapore. My other children looked after me. I still wasn't able to drink anything so I had my eldest take me to the doctor. The doctor X-rayed me and ound (_____) and saw that I wasn't able eat or drink anything because this ear here was all closed up. I went to the hospital right away. I had an operation so I could have the passage cleared up and be able to eat and drink. I was in the hospital for about 10 days. My eldest daughter sent a telegram to the couple in Singapore and they returned right way. My son from New York came too. All my children and grandchildren gather and nursed me back to health. My children are so kind to me that I just don't

know what I can do for them, If I tried to garden their yards, they would be worried for me. I really can't do anything for them. My children were worried that I might have cancer and when that came out negative, we were all very relieved. Since I smoke, they thought I might have cancer. They were all very worried. There really isn't anything I can do for them, so I decided to quit smoking so that they wouldn't have to worry so much about me. So, I quit smoking. I've been smoking since I was in Japan when I was in junior high school. I've been smoking for 60 years. When I started to work in the cannery, my smoking increased to 2 or 3 packs a day. I quit smoking instantly, though. It was difficult in the beginning, but I knew I was doing this for my children so that they wouldn't worry about me so much. I've quit before, but I always went back to smoking. It's been 10 years now since I quit smoking and I've never touched touched the stuff since. Now, I don't care who smokes around me; I no longer have an urge to smoke. Some people say its more difficult to give ups smoking than to give up drinking, but I quit instantly. I'm not a strong-willed person, but knowing I was quitting for my children made me really determined. The reason I didn't get ill during my last operation was because I didn't smoke for a while. My house is safe now that I don't smoke and my children are really relieved because of this. Whether quitting smoking or drinking, one must have a reason for doing so. If there's no reason, one can't stop doing it completely. I've tried to quit smoking so many times in the past, but I always started up again. But this last time was the last - it's been 10 years now. It doesn't bother me who smokes around me I just don't have the urge to smoke.

Q: Excuse me may I borrow your phone?

A: Sure, right over here. . . . Which sect of Christianity do you belong to?

Q: Presbytarian.

A: Oh, the same as Miyara.

Q: Do you know Mr. Miyara?

A: Oh, yes. We are very close. His minister, Noguchi is my (_____).

Q: Do you know Mr. Noguchi?

A: Oh sure. Where are you from?

Q: From Kagoshima.

A: Oh, really? You don't have a Kagoshima accent.

Q: Well, I grew up in Manchuria so . . .

A: Oh . . . so you are a Presbytarian? Miyara and I talk a lot together. He feels very committed to the Japanese community and feels responsible for the community. That's why he's so strong and healthy.

Q: He's in his eighties, right?

A: He's 88. I think he just celebrated his 88th birthday. He sure is healthy. He married my contractor's (_____). Yes, I know him well. I respeet Miyara.